

DESTINY

The Magazine of National Life



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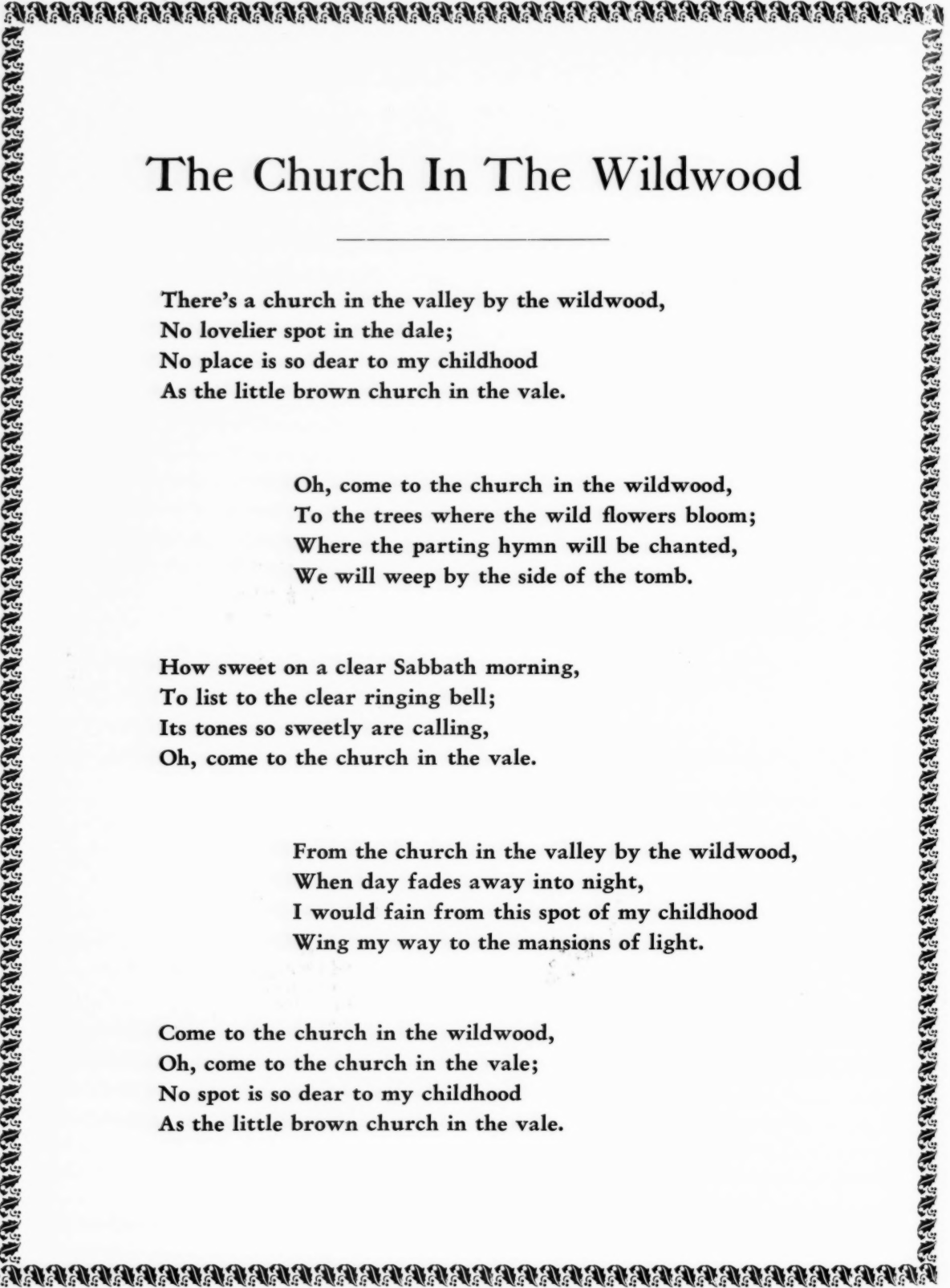
THE CHURCH OF YESTERYEAR

The Word Of Truth Upheld Through The Power Of The Spirit
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The Church In The Wildwood

There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Oh, come to the church in the wildwood,
To the trees where the wild flowers bloom;
Where the parting hymn will be chanted,
We will weep by the side of the tomb.

How sweet on a clear Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

From the church in the valley by the wildwood,
When day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light.

Come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

DESTINY . . . The Magazine of National Life

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Destiny

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THE MARCH OF HISTORY

Third Hour of Third Watch

ON NOVEMBER 22, 1958 we entered the third hour of the Third Watch of the Night of Alarm. Readers of DESTINY have been fully aware of the significance of this time of alarm which began with October 15, 1956 and will end December 11, 1959, when we will enter the period designated as the Day of Battle.*

The passing of each hour of this night period has indeed emphasized that the last two years have been a time of alarm, with the Kremlin stirring up trouble first in one place and then in another throughout the world in an endeavor to increase confusion and bring about chaos. The Western Powers have been fully aware of all this, yet have continued trying to reach an agreement with those with whom no accord can be made.

For the sake of the record let us recapitulate the order of events as the clock has struck the hours during each of the watches, for there is only one more watch before this Night of Alarm ends and the Day of Battle begins.

First Watch

First hour began October 15, 1956. This was the

*See the Chart, "Times of Refreshing," in the reprint, *Day of Visitation*, p. 10. 50 cents postpaid, Destiny Publishers, Merrimac, Mass.

start of the Egyptian crisis leading to the Israeli attack in the Sinai Peninsula and the British and French invasion of the Suez Canal Zone.

Second hour began January 19, 1957. On that date the Soviet-Chinese communique was issued, opposing the Middle East Eisenhower Doctrine.

Third hour began April 25, 1957. The U. S. 6th Fleet sailed to the Eastern Mediterranean to preserve the independence of the Kingdom of Jordan.

Second Watch

First hour began July 30, 1957. Increase in tempo of events in the Middle East as Soviet Russia tested Western reaction in the Oman revolt and through arms build-up in Yemen and Syria.

Second hour began November 3, 1957. The launching of Sputnik II and the publication of Marshal Zhukov's "confession" both occurred on this date, the first event four days ahead of the originally-scheduled launching date (November 7, 1957). Also, immediately thereafter there was a very noticeable step-up in the activities of so-called unidentified flying objects.

Third hour began February 7, 1958. A new crisis in North Africa as the result of the French bombing of the little border village of Sakiet-Sidi-Youssef in Tunisia. That definitely marked a tremendous increase in tensions in Algeria and North Africa.

Third Watch

First hour began May 14, 1958. This was Midnight of the Night of Alarm, with the development of the important events already outlined above. Also, on this date Soviet Russia launched their third Sputnik, weighing a ton and a half. It is reported that this demonstrates beyond question that they now possess an intercontinental ballistic missile capable of carrying a sizable atomic warhead.

Second hour began August 18, 1958. Middle East Crisis as a result of the coup in Iraq. On this date a Norwegian resolution called for necessary steps to be taken for the defense of the UN charter principles in the case of Lebanon and Jordan. While it did not mention the U. S. and British forces in Lebanon and Jordan, U. S.-British assurances on troop withdrawal were renewed.

Secretary of State Dulles, also on this date, assailed the use of "indirect aggression" by nations seeking to subvert the government of a neighbor. He warned that if indirect aggression were to be tolerated as an instrument of international policy, events will indeed follow the tragic pattern which led to World War II, and this time with even more disastrous consequences.

Third hour began November 22, 1958. Revival of the East-West crisis over the occupation of Berlin. Soviet Russia moves to give East German Communists control over all Western Allies supply lines through the 100-mile corridor which links Berlin through Communist territory with free West Germany.

Steadily mounting tensions have been a characteristic of this Night of Alarm from its very inception. There is no reason to expect anything other than a continuation of this during the remaining hours of this Night, covering the next twelve months. Each passing hour will no doubt mark transpiring events that will more than confirm the statement made by Col. W. Bruce Pirnie, a retired Air Force Officer, in an address before two hundred members of the Society of Russian Emigres in Faneuil Hall, Boston, Mass., November 9, 1958, where he said:

"The United States is actually on the firing line of a third world war and our failure to recognize that fact is responsible for the current world troubles with the Communists."

Colonel Pirnie declared it is necessary that Americans know and understand the true meaning of Communism as our enemy. He recommended that the United States break off relations with Russia immediately. There is little likelihood that this advice will be followed, but it is certain that when we enter the Day of Battle at the close of this Night of Alarm, the situation will have become so grave that the existence of a state of war will be fully recognized by those who today foolishly believe we can come to terms with the bloody men in the Kremlin.

Playing With Earthquakes

ON OCTOBER 30, 1958 at 7 A.M., Pacific Time, at the Nevada Proving Grounds, an atomic bomb as powerful as the one that devastated Hiroshima, Japan (force of

20,000,000 tons of TNT), was set off some 800 feet underground at the end of a 3,000-foot mountain tunnel. The explosion was reflected on instruments throughout the country and in Ottawa and Alaska. It was pronounced in the news release as "harmless." But was it? The very next day a fairly strong earthquake jolted the San Francisco Bay area. That earthquake was felt along at least a 100-mile stretch of coast, from Santa Clara County in the south to Marion County in the north.

Thirteen years ago, in *DESTINY* for October 1945, in an article titled "The Release of Atomic Energy,"* after describing the meaning of an atomic explosion in terms of Scriptural prophecy, we said in part:

"No doubt its earthquake effect will be increased as men perfect its construction and use. This, then, may be a contributing factor in the coming, predicted, world-shaking earthquake to which all the prophets refer as *the shaking of the powers of heaven.*" (*Documentary Studies*, Vol. I, p. 227.)

Eight days after the explosion of the underground test in Nevada on October 30, 1958, a severe earthquake hit the Midwest States. This was on Friday night, November 7, 1958. It was the worst earthquake in 60 years and sent sharp tremors through the southern half of Illinois and parts of Indiana, Kentucky and Missouri. Scientists said the shaking occurred sporadically within a 125-mile radius of the point of origin.

Dr. Ross R. Henrich, head of St. Louis University's geophysics department, said the quake was recorded on the school's seismograph at a magnitude of 4 or 5. He characterized the quake as a very sudden jolt and said its magnitude was recorded on a scale on which a top earthquake would register less than 9. The first tremor was described as lasting about five seconds, while vibrations were felt as long as fourteen minutes after the initial shock.

Did the underground explosion of a Hiroshima-type atomic bomb act as a trigger, the vibrations from which set off the larger tremors felt first on the Pacific Coast the next day, hitting the Midwest States eight days later? Because of public reaction, it will be publicly denied that there is any connection between that underground explosion and the earthquakes that followed. Nevertheless, the pressing of a finger on a small trigger, or the push of a button, can, when the right contacts are made, produce results far in excess of the energy needed to pull the trigger or press the button. The expression, "playing with fire," takes on a new and sinister meaning as men now turn to playing with earthquakes.

An Irresistible Urge

IN A RECENT COPY of *The Jews in the News*, published at Grand Rapids, Michigan, the following interesting testimony by a Jewish rabbi as to why the Jews are returning to Palestine is most significant.

*Now a chapter in *Documentary Studies*, Vol. I. Three volumes available. Each \$5.00 postpaid; any 2 in one order, \$9.50; all 3 in one order, \$13.95. Destiny Publishers, Merrimac, Mass.

"M. L. Ketcham gives the testimony of an old Jewish rabbi who guided him through Jerusalem. He said:

"Very few of the people coming into the land are Orthodox Jews in the strict sense. Most of us have limited faith in our Scriptures. We are being brought back by blind impulse — just as the birds are drawn to the south in the winter. We feel that something tremendous is portending . . . and yet is far larger than the little country of Israel. Something is going to burst that is bigger than an atom bomb.'"

This is a most interesting statement in light of what Jesus said because of the Jewish rejection of Him as their Messiah. In the article, "The Plot to Seize the Kingdom,"* DESTINY for June 1949, attention was called to the fact that the Zionists' move, bringing about their occupation of Palestine, is fulfilling ominous prophecies which foreshadow the coming of evil, not peace; also that it is a harbinger of the nearness of the Great and Terrible Day of the Lord:

"Jesus rode triumphantly into the city of Jerusalem on that first Palm Sunday so long ago to present Himself to the Jews as their Messiah. He did this because the Jews were the only representatives of His people *residing in the land of Palestine at that time*. The other ten tribes of Israel were away from the land and the Nation of the Jews in Palestine was charged with Kingdom responsibilities as well as ecclesiastical duties in connection with the Temple worship. But Jesus knew they would reject Him as their King. Knowing this, He rendered a verdict of judgment against them in advance, giving it as a warning to them in the form of a parable which He gave before He made His triumphal entry into Jerusalem. He began by saying:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.' (Luke 19: 12-14.)

"The Nobleman is Jesus Christ Himself and the ten servants are representative of the ten tribes of the House of Israel. The 'citizens' were the Nation of the Jews because they represented His Kingdom in Palestine at that time.

"The parable goes on to explain that when the Nobleman, Jesus Christ, returns, He will reward His ten servants first, after which He will deal with the citizens, or, as Ferrar Fenton translates it, 'his countrymen,' who had sent word to Him that they would not have Him reign over them. They therefore became His enemies and He pronounced judgment upon them:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.' (Luke 19: 27.)

"Jesus Christ, the Nobleman, has not yet returned from the 'far country,' but He will do so soon and He will then call His ten servants before Him. They will be represented by the nations of the Anglo-Saxon-Celtic peoples today, the modern House of Israel, to whom He entrusted the responsibility of bringing forth the fruits of the Kingdom in the establishment of justice and equity and in the administration of the law in righteousness. This transfer of Kingdom responsibility occurred when Jesus said to the Jews, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof' (Matt. 21: 43).

*Now a chapter in *Palestine: Center of World Intrigue*. 35c post-paid, 3 for \$1.00. Destiny Publishers, Merrimac, Mass.

Among the nations composing the modern 'ten servants' some will evidently fail to give a good accounting of their stewardship as is evidenced in the judgment passed upon the servant who refused to trade and increase the money entrusted to his care.

"Apart from the ten servants were the citizens, or His fellow countrymen, and they are the Jews who have been declaring throughout the intervening centuries that they would not accept the sovereignty of Jesus Christ over them. With the exception of the few individual Jews who have accepted Jesus Christ as their Saviour, they have made this very plain during the time our Lord has been absent from the earth. With this now a fully proven fact of history, the reason for the terrible judgment to be pronounced upon those who are His enemies becomes clearly evident. It is not difficult to properly identify and classify the Jews who are now returning to Palestine as those who are being brought there in conformity with our Lord's terse command to 'bring hither' His enemies; that is, return them to Palestine. Therefore, the Zionist Movement is not a movement on the part of the House of Israel returning to the land of their forefathers; rather, it is the gathering of the enemies of our Lord for the final execution of judgment upon them for their rejection of Him.

"The final scenes of the parable were not to be enacted until the Nobleman returned and, since the present age is now drawing to a close, Jesus Christ is to return very soon to take over His Kingdom. It is accordingly most significant that the Zionists are gathering into Palestine now. They are returning under an urge which they themselves cannot wholly define. In *Review of World Affairs*, DESTINY for April 1949, the following facts were stated:

"Very odd things are happening in Israel. Our observers were struck with the peculiar attitude of those travelling to Zion after the war. They seemed to see some strange sign which they could not help following at whatever cost. We heard this over and over again. These strange people saw something.'

"There is only one explanation for this strange urge and it is found in the command of our Lord when He left instructions that those who would not have Him reign over them were to be brought to Palestine to meet Him at His second coming. He was standing near Jerusalem as He spoke and, looking down through the ages to the end of the present order, at which time He would return from the 'far country,' He knew that by then the Jews would have been scattered far and wide over the face of the earth. The command, 'Bring hither,' means 'Bring them here, to this place; that is, to Palestine.' So today the unbelieving Jews are trekking by the thousands to that land. It is apparently impossible for Jews compelled by this inward feeling of urgency to resist the desire to go as soon as possible to Palestine, for a power beyond this earth is forcing them to take up their march toward the Middle East in one of the greatest mass movements of modern times. They are hastening there so that they may arrive in time at the place of execution when the sentence will be carried out, 'And slay them before me.' This judgment is to occur as a part of the events of the Great and Terrible Day of the Lord.

"Time is indeed very, very short, but even now there is still opportunity for individual Jews to escape the coming wrath of Him who, as a righteous Judge, has passed judgment upon them for their evil doings. The way of escape is by the acceptance of Jesus Christ as their personal Saviour and there are some among the Jews who will avail themselves of this one and only means open to them to escape the verdict of destruction." (Pages 41-44.)

(Continued on page 286)

Month By Month ·

by A. R. H.

PERHAPS at Christmastime personal reminiscences are permissible. It was twenty-five years ago that your friend and scribe, A. R. H., spent his first Christmas Day in Jerusalem. Broadcasting was still a novelty in those days and the miracle of radio served to make the experience a memorable occasion. Thus it came about that in the evening, with other pilgrims from the British Isles, we listened in to a service being broadcast from the parish church of Whitechapel in London, England.

At first atmospherics distorted the reception. Then, suddenly, the melodious voices of choir boys rang out loud and clear, singing a carol, the verses of which culminate in the recurring chorus: "*Hail, thou ever blessed Morn; Hail, Creation's happy Dawn; Sing to all Jerusalem, Christ is born in Bethlehem.*" Instantly one recognized that this was an event unique in history. Never before had the voices of children from the Isles of the Sea, more than a thousand miles away, been projected through space so that now they were literally singing to all Jerusalem the glad tidings of great joy.

The Will to Good

Little did one imagine, at that time, that a quarter of a century later, an island named "*Christmas Island*," in the Pacific Ocean, would be selected — with somewhat cynical disregard for Christian susceptibilities — as the site for nuclear bomb experiments, timed to herald the Christmas and New Year season, 1958-59.

That this should be symptomatic of the state of world degeneration, toward the end of nearly two thousand years of a so-called Christian Era, indicates in startling fashion that something is radically wrong with the basis and trend of contemporary world civilization. Moreover, the widespread fear, which is felt by men looking at the things coming upon the earth, casts a shadow over the spirit of love and happiness traditionally associated with Christmas celebrations. For some, the mere fact that such unthinkable things could be seems to make a mockery of the message of Angelic Hosts proclaiming: "*Peace on earth, good will toward men.*" To some extent the picture clarifies itself when we realize that the inner implication of this message is that peace on earth is possible to men of good will but impossible of realization so long as the will to good, collectively, is lacking.

Divine Intervention Imminent

A further implication of this positive proclamation is that the Angelic Hosts are not destined to stand by idly and watch while the world which God has made is destroyed by men. All the prophecies regarding the signs of the times accompanying the end of the age confirm that the Divine decree regarding the establishment of peace on earth is not to go by default. On

the contrary, world events have reached already the chronological point at which Divine intervention is imminent. Indeed, it is by means of massive intervention by the Angelic Hosts that the Divine intention for the establishment of peace on earth for men of good will is going to be implemented.

It is not unnatural to feel a sense of disillusionment at the spectacle of a world hovering on the brink of chaos in the closing hours of the Christian Dispensation; yet the very fact that this is so confirms the literal truth of all that the prophets have spoken. Jesus had no illusions on this score but warned future generations of the Great Tribulation which would inevitably accompany the birth pangs of the New or Millennial Age. Esdras also forecast earthquakes and "*uproars of the people in the world*," during the "*last days*" of the present dispensation. What is the root cause of the current chaos and confusion? The root cause is that men persist in pursuing false rather than true principles of world building.

True Building Principles

As a consequence of this action we find ourselves confronted today by the astonishing paradox that men are menaced by self-destruction at the very moment when they are reaching the heights of material achievement. The reason for this is obvious. For all human effort is subject to cosmic law and, if men refuse to acknowledge the fact, they simply propel themselves along the path of self-undoing, as it is written: "*Except the Lord build the house, they labour in vain that build it.*"

This building principle is basic. And it is because world planning is carried out in flagrant disregard of this cosmic law that world conditions today are endangered by disintegration despite all human efforts being made to forestall disaster. Man may have many plans in mind but God controls the result because all that men have power to do is subject to the law of sowing and reaping, or cause and effect. Man's carnal mind is at enmity with God and human plans pursued in disregard of or opposition to the Divine plan are necessarily doomed to failure from the moment of their conception.

In a parallel injunction to the basic principle previously referred to it is declared: "*Commit thy works to the Lord and thy thoughts shall be established.*" Every word of this injunction is vital to our understanding of how these building principles work out in actual practice. Thus, it would not be equally true to assert that, if we commit our thoughts to God, our works would be established because, if we dedicate our thoughts, they are still our own conceptions and, being of human origin, are fallible and finite. On the contrary, when we commit our works to God, then our thinking processes become inspired and, after being

established or stabilized, they are brought into alignment with the Divine design.

False and True Success

The essential distinction between human success and what, by contrast, the Scriptures describe as "good success," hinges on this point. For what we need always to realize is that God's thoughts are not our thoughts, nor are God's ways our ways. But as the heavens are higher than the earth, so are God's ways higher than our ways and God's thoughts higher than the thoughts of man.

It was a clear conception of the essential difference between these two divergent methods of operation which caused Job to proclaim: *"I would seek unto God and unto God would I commit my cause. Which doeth great things and unsearchable, marvellous things without number."* Again, it was Job who was inspired to make the positive assertion: *"If thou return to the Almighty, thou shalt be built up."* What is certain is this. If mankind does not return to the All in all, then every attempt to construct a happy future or reconstruct order out of current chaos will prove equally abortive.

Attachment to God

Obviously it is the height of folly to continue using our creative energy in human achievement apart from God. *"Attach thyself to God and you will have peace. Thou shalt thus enjoy happiness,"* is a striking version of Job 22: 21, translated from the Bible in modern French. Thus, the Divine standpoint is in diametric opposition to the human viewpoint, which seeks its own will apart from God. Yet the way is clear as to the means by which the human standpoint can be brought into alignment with the plane of Divine perfection. If the enjoyment of peace and happiness is not yet universal, it is because men are still lovers of pleasure rather than lovers of God. They have become attached to Mammon instead of seeking emancipation from materialism through acquaintance with God.

As a result of having lost sight of first principles, men have failed to put first things first. They have turned their backs on the Divine command to seek first the Kingdom of God and the righteousness which is of God. They have devoted their lives in pursuance of the goal of material accretion instead of directing their energies toward the attainment of spiritual unfoldment.

A State of Inversion

It is because of this misdirection of effort that men find themselves in a state of inversion. Men have no right to put the efficiency of the "head life" before the life of the soul. As a result of doing so vast cities appear, despoiling the countryside and swarming with men like ants busying themselves with external things. Meanwhile, the trend of modern education, exalting technology as the be-all and end-all of human existence, tends to turn men more and more toward the outer and away from the inner things of the Spirit, which constitute *"our Father's business"*; the "business" of the Almighty, the All in all.

When our Lord declared: *"Take no thought for your life, saying: 'What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?' For your Heavenly Father knoweth that ye have need of all these things,"* it is clear that He accepted the importance of material necessities at their proper value. But in saying: *"After all these things do the Gentiles seek,"* Jesus was equally definite in condemning the materialistic attitude to life which makes the acquisition of material things an obsessional preoccupation. The fact that the claims of Mammon tend to dominate every detail of our daily life with increasing tyranny shows how far short we have fallen through declining to try the experiment by which all these things could have been added to us, had we put this basic principle into practice collectively.

It is said in the Scriptures that, if we trust in the Lord with all our heart and lean not to our own understanding, but acknowledge God in all our ways, then God will direct our paths. It is when men leave the guidance of Divine intelligence out of their calculations that they become enmeshed within the prison house of their own egocentric activities. But when we let the Divine intelligence direct our paths, then we find ourselves participating in an unfolding purpose which is greater than ourselves and we become conscious of the Divine plan in operation, not only in our own lives but in the lives of others.

Solomon vividly describes in Ecclesiastes 2: 11 the sense of frustration felt by a man of wealth who finds he has spent his life on earth self-centeredly, pursuing the goal of material achievement only to see that all his labors have been mere vanity.

Power to Get

Today because men have dethroned God in their minds, and transferred their allegiance to Mammon, the more they earn the more is taken away from them by way of penal taxation. But the fact remains that the power to get is God-given and the power to get wealth is given to men so that God may establish His covenant. It is the loss of this vision of the Kingdom of God as the long-term objective of all human endeavor which causes the deep-seated restlessness and resentment which afflicts men everywhere despite the increase in outward signs of material prosperity.

Some may complain that it is all very well to talk about God, but since Divinity is said to dwell in the light which no man can approach unto, therefore God is an abstraction too remote from man to be recognized as an effective force in everyday human experience. Viewed from the standpoint of absolute Divinity, God does dwell in the light which no man can approach unto. But the absolute conception is not the only aspect of Divinity by which the being of God can be apprehended by the mind of man. The reality of the existence of God is not something confined within the limitations of theoretical speculation or theological disputation. On the contrary it is something which can be known by direct experience. If we turn to God with

(Continued on page 286)

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

London, November 1 (BY CABLE)

ONE SHOULD NOT be taken in by the present pause after a phase of sharp activity. It is wholly deceptive. In the Middle East there is a pause almost amounting to a silence after the recent upheavals. In the Far East there has also been a pause. And a relative silence seems to have descended on Moscow since President Eisenhower administered the sharp rebuff of sending a Soviet note back by the hands of a U. S. Embassy chauffeur. In Jordan all seems quiet while the underground anti-government forces watch with satisfaction the withdrawal of British forces only a few weeks later than they had foretold. The anti-government and strongly anti-Western forces may hold their hands for a time after the British troops have gone.

Mr. Hammarskjold's report is a masterpiece of evasion of the real issues. It is difficult to believe that he himself does not realize that he has settled nothing. It must be clear to him that Nasser has not called off his campaign of subversion in Jordan and the Lebanon. Hammarskjold must surely be aware that, once American and British forces have gone, both those countries will fall into the hands of Russia's allies at the chosen moment. How can the United Nations representatives stop subversion if they are not allowed to enter the country from which it is being directed?

In Iraq Brigadier Kassem is charming and hoodwinking a number of Western observers by saying the kind of things they like to hear and that many Western newspapers like to print. One gets little enlightenment about the double talk in an atmosphere of tension, intrigue and treachery which is the real background to the present situation in Iraq. Kassem is, in fact, being coached by Moscow for an important part in Russia's over-all Middle East plans. Whether he will ultimately be given the part, or will accept it on Moscow's terms, remains to be seen.

Moscow, therefore, has decided — for the time being at any rate — to build up Kassem as a counter-balance and warning to Nasser. There is some evidence that Moscow has decided that the time may have come when the center of intrigue in the Middle East might well be shifted from Cairo to Baghdad. Iraq has a better reputation amongst the Arab states and peoples than Egypt, which is heartily disliked, however much Nasser's achievements may be admired. Kassem himself is more acceptable than Nasser to those Arabs who are still sitting on the fence. Kassem is considered to be more shrewd and efficient than Nasser.

There seems to be complete silence about the well-organized circulation of a petition to the ruler of Ku-

wait, passed on from hand to hand, in which he is urged to heed the wishes of what is alleged to be an overwhelming majority of his subjects for union with the United Arab Republic. The situation in Kuwait should be closely watched. There is also silence about the desperate fight behind the scenes for the survival of King Saud's regime in Saudi Arabia.

Just as silence is maintained about the Iraqi government's expressing its appreciation for the return of Mustapha Mullah — a most dangerous man — from some years in Russia and Czechoslovakia, it has also been passed over in silence that Nasser has been in conclave with another leading Kurd troublemaker. In Nasser's case, he no doubt wants to have a Kurd card up his sleeve to make trouble for the government of Iraq amongst its Kurdish population. The Iraqi government, for its part, expects that Mustapha Mullah will stir up trouble amongst Turkish and Persian Kurds.

Whatever may eventually happen to Nasser, it is clear from information received from Cairo that he is expecting another big move in the Middle East in the not too distant future. The only thing that might postpone it for a time — now that American and British forces are leaving — is if the oil companies agree to sink substantial additional capital, especially in Iraq. However, even that might not postpone the next big issue because the oil idea may be more Kassem's than Moscow's, and Moscow may not consider it a decisive factor in relation to the timetable.

Nasser has never been in so difficult a position as he is today. The economic situation in Egypt has been getting steadily worse and in recent months it has been growing rapidly worse. The population is increasing at an alarming rate, whereas productivity is not increasing at all. These are circumstances in which dictators' minds turn to military adventures — the traditional way out for a despot who finds himself faced with problems at home which he cannot solve.

Whatever the proposed timetable for further moves may be — on either Russian or Arab calculations — the possibility cannot be excluded that, if there is a revolution in Jordan, Israel will deem it necessary for her security to move up the west bank of the river Jordan. After that, anything might happen.

According to information from this Service's observers in the Soviet Union, the military junta is now more than ever the real directing force of Soviet policy and strategy. The decision in favor of a diversionary operation in the Far East was a military decision. All the major decisions are based on the military strategic appreciation. The military leaders still require the po-

litical front led by Khrushchev but Khrushchev's position *vis-a-vis* the military was certainly not strengthened by President Eisenhower's rebuff.

Whatever the decision of the British government about the future of its forces in Amman might have been, the British position would have been virtually untenable after the withdrawal of American forces from the Lebanon, but the withdrawal of the British forces will probably mean the end of Jordan as we now know it.

There is mounting evidence that part of the Communist plan will be the assassination of King Hussein. There is also evidence to suggest that, if this happens, it will be done in such a way as to appear to put Israel into a difficult position. In any case the assassination of the King would destroy the soul of Jordan and would almost certainly lead to a collapse of Jordan's will to live independently. Jordan, as we know it, would probably follow its King to death within a very short time. It is almost certain that the man to carry out the assassination has already been found.

Those, broadly, are the plans now being prepared by the Communist leaders and their Egyptian accomplices. The whole thing, if it eventuates, will have the most serious effects on the whole Western position in the Middle East. The fall of Jordan would almost certainly result in a complete take-over by the pro-Russians in Iraq. Behind the whole thing is Russia, who thinks herself now to be on the verge of her greatest victory so far in the Middle East. Compared with this, events in other parts of the world are relatively side shows, although that does not mean that they could not get out of hand.

One of the leading United States experts on Russia, a man of very high standing with his government, told your observer recently that, in his opinion, the Russian plan is to reach the Atlantic shores of Africa within the next five years.

From the south comes information that the Moroccan Liberation Army is once again moving close to the borders of Spanish territory. This force gets a great deal of help from Egypt and from other Arab extremists, and Communist influences are important, particularly in the field of finance and arms supplies. The Spanish garrison in Sidi Ifni has been reinforced and is better prepared now than it was last year. Nevertheless, the new threat should not be minimized. It is possible that Moscow might order new operations against Spanish territory at a time when they would have serious repercussions on the domestic situation in Morocco.

Preparations for the Soviet Communist Party Congress, which is to be held in January, are getting under way. This Congress is a special one and officially it is called exclusively to study economic affairs. In fact, there is much evidence to suggest that it will go beyond economic matters and that its real purpose is to deal with important political questions, particularly in the sphere of foreign policy. According to information which this Service has received from very good sources in the Soviet Union, the government is preparing a new and sensational move in world affairs in preparation for which this Congress is being held.

There is also good authority for saying that the final decision about this international event will probably be taken during a meeting between Mao Tse-tung and Khrushchev some time before the January Congress.

Another development to be noted is the expansionist policy of the Russian Orthodox Church through its international contacts. Early in August, the Metropolitan Nikolai, the Archbishop of Smolensk, and a Russian so-called Christian layman (actually an M. V. D. officer, Alex Buevsky) met delegates from the World Council of Churches in Utrecht, in order to discuss the integration of the Russian Orthodox Church into the World Council. Very little publicity was given to this meeting, but we understand that a basis of agreement was reached.

The opinion of the Soviet Government is that, if the Russian Orthodox Church joined the World Council of Churches, it would be able to exercise considerable influence which could be used for political purposes. The ground work having been done, a second conference will probably take place soon, arising from which an official announcement will be made. Another objective of this move is to make closer contacts with and to reinforce religious groups in the Western world which lean toward leftism and are, in fact, fellow-travelling groups which Moscow regards as valuable political assets.

The Soviet Navy has developed a type of underground vessel, described as a float, which can be towed by submarines under water and can carry a number of guided missiles. On arrival at its destination, the float can be brought to the surface in order to fire a missile and after doing so will be destroyed. This device was originated by German scientists and technicians during the last war, with a view to carrying V1s and V2s to be fired at targets in Britain. The plans fell into the hands of the Russian military authorities by accident. A German scientist, making his way into the British zone of Germany in 1945, had these plans in his possession but, unfortunately, the weight of his baggage exceeded regulations and was refused admission. It was handed over to the Russian authorities on the other side of the zonal frontier — and it contained the plans of this underwater device.

There are large-scale escapes of intellectuals and technicians from East Germany into Western Germany. Up to the beginning of 1958, although there were large numbers of escapes, those who went could mostly be replaced. But the extent of the escapes this year has been such that a really serious situation has come about. Several factories, for example, have had to stop work because of lack of engineers, skilled men and management. The railway and post and telegraph services have suffered severely. The East German authorities are afraid that, if the escapes continue on their present scale for another six to eight months, there may be something near to a breakdown.

The foregoing is the one hundred and fifty-sixth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Merrimac, Mass., in which case it will come to you direct by mail as soon as printed.—Ed.

MANIFOLD PERIL

By William O. Lay, Jr.

November 3, 1958

THE CRISIS confronting the Western world is many-faceted. Even though several fronts may be quiescent, there is always one or more surging to new peaks of intensity. During lulls between war scares, the casual newspaper reader may even be duped into thinking normality has returned and the road to peace is open. But always the signs of the times are there for those who are alert to note and interpret.

During September a stern and unyielding American policy against Communist aggression in the Formosa Strait forced the Chinese Reds to back away from any overt campaign to seize the offshore islands. Meanwhile, the presence of Anglo-American forces in Jordan and Lebanon forestalled new Communist moves in that area. But with the fighting fronts relatively inactive, the deadly specter of radioactive poisoning of the atmosphere rose to haunt humanity.

The United States, rushing to complete a test series before a projected ban on nuclear testing went into effect, set off blast after blast at its Nevada proving grounds. At one time in late October the level of radioactivity in the Los Angeles area reached twice that regarded as safe. Russia too was detonating numerous test explosions, adding further to the world's concentration of deadly atmospheric radioactivity. Fast ticking away were the last fleeting seconds before the midnight hour when the Lord of Creation must make His predicted intervention to arrest man's suicidal course and prevent fatal contamination of the earth (Matt. 24: 22).

Chinese Communist efforts to bludgeon and blackmail the West into yielding the offshore-island outposts guarding Formosa foundered against an adamant U. S. diplomatic stand coupled with a massive show of force by the Seventh Fleet. At the height of the crisis, President Eisenhower spelled out the American position in a nationwide TV-radio address on September 11. Declaring that there would be no Far Eastern Munich, the President reaffirmed his January 1955 declaration pledging American defense of Formosa and related positions and made it plain that the United States would not stand "idly by" while Red China picked off Quemoy and moved on to Formosa and other conquests.

The Eisenhower declaration came 420 plus 2×1290 days after the Korean war erupted on June 25, 1950. This sequence of time-factors combines the desolation factor (1290) with a number connotative of judgment upon the human world order (420). The latter factor is one-sixth of the 2520-day Biblical trial or probation period.

No less significant is the interval of 1600 plus 270 plus two days separating September 11 from the July 27, 1953 Korean armistice. Here the 1600 factor denoting space or extent of judgment (Rev. 14: 20) is combined with the 270-day period signifying birth travail. Finally, the Eisenhower declaration fell 1260 days lunar (tribulation) after the Bandung Conference of Afro-Asian nations opened on April 18, 1955 (Chart XXIV).

French hopes of settling the festering Algerian civil war were sharply jolted on September 19 when rebels proclaimed a Republic of Algeria and set up a government-in-exile to prosecute their war for independence. The move aroused deep concern in Paris where the French Government warned that recognition of the exile nationalist government would be considered unfriendly to France.

The rebel Algerian government was set up precisely twice the 7×270 "birth travail perfected" interval after May 14, 1948 when the Zionist state was proclaimed. September 19 also fell 7×120 days lunar (warning perfected) after the British evacuation of Suez was completed on June 13, 1956. And finally, the Algerian rebels proclaimed their government 286 days lunar (displacement or human error) after December 11, 1957, which closed a forty-year generation after the entry of British forces into Jerusalem in 1917. On the December 1957 terminal, signing in Moscow of documents, formalizing Soviet economic aid for Syria, spotlighted inexorable deterioration of the Mideast status (top of Chart XXV).

General Fuad Chehab succeeded pro-Western Camille Chamoun as President of strife-torn Lebanon on September 23. He pledged to disarm civilians, end tensions between Lebanon and neighboring Arab states and get U. S. troops out of the country. The date was 286 days after the outstanding December 11, 1957 chronological terminal (Chart XXV).

The United States agreed on September 25 to withdraw its troops from Lebanon by October 17. And in New York, Secretary of State Dulles warned that U. S. forces might be used "more actively" in the Far East if the Chinese Reds stepped up their attack in the Formosa Strait.

The agreement to pull out American forces in Lebanon — the principal roadblock to further Soviet aggression in the area — came exactly 7×270 days lunar (birth travail perfected) after August 20, 1953 when the south wall of the Great Pyramid's King's Chamber was reached. On this outstanding chronological milepost Russia announced its first H-bomb test and France dethroned the Sultan of Morocco.

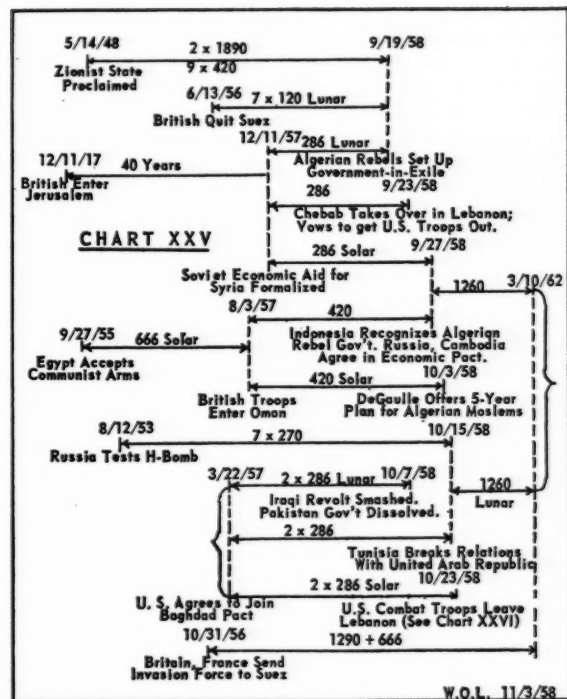
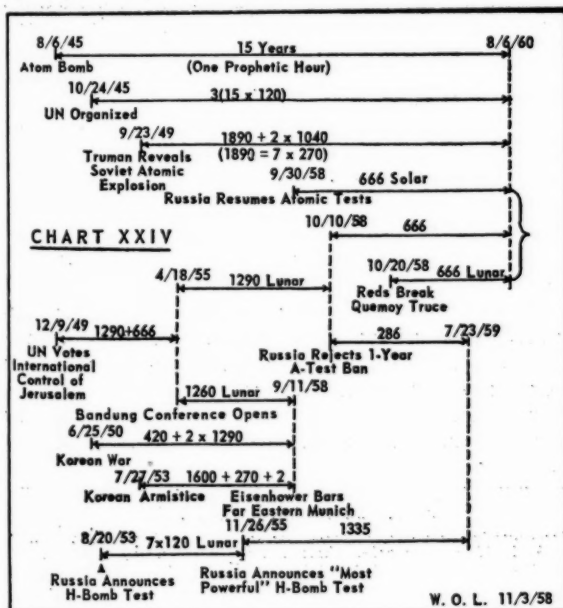
September 25 also fell 1290 days solar (desolation)

after Turkey and Iraq signed the original Baghdad Pact on February 24, 1955 and 1040 days (fruition) after the inaugural meeting of the Baghdad Pact Council convened on November 20, 1955 (top of Chart XXVI).

Indonesia announced its recognition of the Algerian rebel government-in-exile on September 27. Moscow reports, meanwhile, revealed a proposed economic agreement between Russia and Cambodia — precisely 286 days solar (displacement) after formalization of Soviet economic aid for Syria on December 11, 1957. September 27 also fell 420 days after August 3, 1957 when British troops entered Oman to forestall Communist infiltration and subversion. And a 1260-day tribulation interval links September 27 to March 10, 1962, which will be 1290 (desolation) plus 666 days after Britain and France dispatched an invasion force to Suez on October 31, 1956. The 666 factor — the number of human apostasy and rebellion — connotes man's materialistic world order erected without recourse to Divine law.

Note the striking pattern of Mideast deterioration unfolded on Chart XXV by the three terminals of the 286 cycle extending from December 11, 1957.

The Atomic Energy Commission revealed on September 30 that Russia had resumed nuclear weapons tests with at least two new blasts. A solar 666-day interval, extending forward from this disclosure, terminates on a date of extraordinary significance in the unfolding pattern of fateful atomic developments. This will be August 6, 1960, which falls exactly one prophetic hour (fifteen years) after the first atomic bomb was dropped on August 6, 1945! And since the now imminent Divinely-controlled atomic holocaust is to shatter and sweep away all unsound human institutions, it is significant indeed that August 6, 1960 will be precisely three times the 15 x 120 "hour of warning" interval after October 24, 1945 when the UN was organized. No less noteworthy is the interval of 2 x 1040



(fruition) plus 7 x 270 (birth travail) days separating the 1960 terminal from September 23, 1949 when President Truman revealed the first Soviet atomic explosion. The whole remarkable pattern is delineated at the top of Chart XXIV.

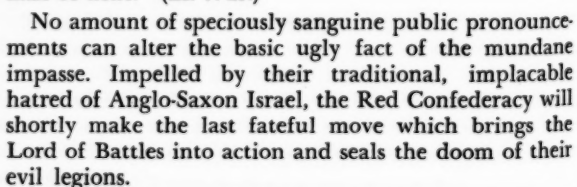
At UN headquarters, meanwhile, Secretary-General Hammarskjöld revealed that he had conditional promises of early withdrawal of U. S. and British troops from Lebanon and Jordan.

While Lebanon seethed with strife and the Cyprus rebels renewed underground warfare against the British, Premier Charles de Gaulle offered Algerian Moslems a five-year development program and equal rights with Frenchmen. This was on October 3, the solar terminal of 420 days after August 3, 1957 when British troops entered Oman (center of Chart XXV).

Unrest and instability continued to plague nations of the West's much-touted Baghdad Pact bulwark against Communist expansion. A major political upheaval struck Pakistan on October 7 when President Iskander Mirza dissolved the central and provincial governments, outlawed political parties and declared martial law. And in Iraq, keystone of the Baghdad Pact until the July 14 coup by pro-Nasser rebels, Premier Abdel Kerim Kassem smashed a revolt by soldiers supporting his chief rival. The events came 2 x 286 days lunar after March 22, 1957 when the United States agreed to join the Baghdad Pact (lower half of Chart XXV).

An Anglo-American proposal for a one-year halt of nuclear weapons tests met summary Soviet rejection on October 10. This portentous move came precisely 666 days before the important August 6, 1960 terminal which falls one prophetic hour after the first atom bomb was dropped on Hiroshima. October 10 was also 1290 days lunar (desolation) after the Bandung Con-

Lebanese Prime Minister Rashid Karami revealed on October 29 that the United States had extended an offer of no-strings-attached economic aid to his gov-



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TESTIMONY IN STONE

FROM TIME TO TIME the truths we present concerning the identity of the Anglo-Saxon-Celtic peoples as the House of Israel in the world today have been assailed by opponents. Not only is this so, but the presentation of the Divinely-inspired revelation-measures contained in the Great Pyramid often comes under similar attack.

Our attention has recently been called to such an attack upon the subject of the Great Pyramid by Rev. Wilbur M. Smith, a well-known theologian, who states among other things that, because Egypt has many pyramids, it is absurd to claim that one may be singled out as having an astronomical, prophetic and Messianic significance. He bases this assertion upon the fact that all of the pyramids in Egypt follow a somewhat similar architectural design.

Actually there are a great many so-called "Bibles" in the world today, all very similar in construction and binding. Would Dr. Smith say this is a good reason to doubt the Divine origin of the Christian Bible, as some do, because of its similarity to the other books and because it went through the same process of printing and binding? Occultists maintain there are many sacred writings; why single out the Bible as containing the only inspired Word of God, they say. Would Dr. Smith agree with this line of reasoning?

Modernists, as well as occultists, will tell you also that there have been many Christs; why single out one and say He is the only Son of God? Why indeed! Christians know the answer to these questions, while scoffers and unbelievers will parrot the mouthings of occultists and Modernists. Jesus Christ came in fulfillment of prophecy and He invited men to examine His works to justify His origin and His mission.

We assume Dr. Smith would point to the internal evidence to substantiate His belief in the inspiration and authenticity of the Scriptures and insist, for this reason, that the Bible is different from all other books. We do exactly the same thing in regard to the Great Pyramid. We assert that the structure in Gizeh known as the Great Pyramid, and this one alone, supplies, through its construction and measures, evidence to account for its Divinely-inspired origin. The other pyramids are merely copies of it, counterfeits as it were, confusing and deceiving those who, in the day of revelation, are closing their minds to its marvelous testimony.

Basing his authority upon a quotation from one writer, Dr. Smith asserts that, during the building of the Great Pyramid, the design of construction was repeatedly changed. This assumption is far from valid in the light of the known facts pertaining to the building of this remarkable structure, called one of the Seven Wonders of the World. What the above writer styles as alterations during construction were intentionally built into the monument itself in order to convey the allegorical message it was designed to impart when this

monument of revelation-measures became the subject of intensified study that it is today.

Pointing out that students of the Great Pyramid disagree as to the identity of its builder and as to the whole meaning of its allegorical symbolism, Dr. Smith uses this as a reason for rejecting the Divine origin of the monument. In order to emphasize what he calls divergent views, he cites the findings of certain authors who are at variance with the unanimous findings of the best authorities on this subject.

Actually every objection Dr. Smith raises to the fact of a Divine revelation contained in the Great Pyramid, pointing to the differences which exist among students of this monument, can be raised in regard to the Bible, the Word of the Lord, for there are great divergent differences among the many denominations, churches and theologians on Biblical subjects and interpretations of the Scriptures. The variances are legion in number. But surely Dr. Smith would agree that this fact does not in any way invalidate the truth of the story the Bible tells.

We agree there are differences of opinion among Great Pyramid students, but there is no disagreement among them regarding the Divine purpose back of the building of the Great Pyramid. Does Dr. Smith contend that the existence of truth depends upon agreement among those dealing with any given phase of knowledge? If he does, then he must reject the Bible, for there certainly are many diversified opinions among those accepting this Book.

The Fundamentalists and Futurists are certainly in opposition as to the meaning of many statements in the Scriptures. Even among the Fundamentalists themselves there are a great many differences in their understanding of the meaning of Scriptural passages. As a matter of fact, there is no other book in the world that has caused so much controversy as to its meaning. Would this in the eyes of Dr. Smith disqualify the Bible as the Word of God? Certainly not; yet the differences among Bible students regarding the Scriptures are far more numerous than those among students of the Great Pyramid as to the meaning of this monument.

There are students of the Bible who start with preconceived assumptions about its teachings and there are students of the Great Pyramid who do the same thing. Of necessity there cannot be agreement when different premises are taken as the foundation on which each builds his particular belief. But the fact that there are those who do this does not invalidate the message of either the Bible or the Great Pyramid. It only disqualifies those who are out of step with the facts to speak with authority.

Is Dr. Smith unaware that among students of the Scriptures there is disagreement regarding the dating of events in the Bible? Why expect full agreement to

exist among Great Pyramid students when theologians cannot even agree as to the length of the ministry of our Lord — whether it was one year, two years, three years, or perhaps five years! Great Pyramid students are far closer in agreement on dates as set forth in this monument than students of the Bible are regarding the chronology of the Scriptures.

The objection voiced so often since the autumn of 1953 is cited by Dr. Smith in support of his attempt to expose the supposed failure of the testimony of the Great Pyramid because of the date of August 20, 1953, the chronological south wall terminal of the King's Chamber. True, there were many foolish speculations made in regard to the meaning of August 20, 1953 and these all proved groundless when sensational expectations failed to develop on the date. It is also true that the events which transpired at the time did not appear, in the judgment of many, to wholly support what was forecast in advance concerning this epochal date. However, this in no way invalidates the vital importance of that date as revealed in the Great Pyramid.

Following the autumn of 1953, articles in *DESTINY* have clearly shown that the attacks made upon the significance of August 20, 1953 were wholly unwarranted. Space here will not permit a detailed discussion of this, but the reader is referred to the reprint of articles from *DESTINY* entitled *Day of Visitation** for further information, and also to the article, "Unfolding Pattern of the Divine Plan," *DESTINY* for November 1958. The new evidence which the passing of time has brought to bear upon the importance of August 20, 1953 fully justifies the statement that it was even more momentous in its implications than many students of the subject had anticipated prior to the summer and autumn of 1953. Nor has the whole sum of what is to be known about this date yet been revealed!

Dr. Smith also follows the usual Egyptologist point of view and declares that the Great Pyramid was a tomb built by idolaters. This has been amply refuted by information presented to show that it never was constructed to become a tomb. But, of course, those who undertake to hold to the tomb theory conveniently overlook this presentation of evidence.

However, when Dr. Smith contends that there are no Scriptural references to the Great Pyramid or its type of construction, he is refusing to believe what the Scriptures say. While he asserts that the 38th chapter of Job refers to the earth and its construction, he entirely ignores the fact that in this same chapter the laying of the foundation of the earth and its construction are given in terms of pyramid building, with the capstone, or cornerstone, bringing it to completion. Only a pyramid-shaped building would be finished by placing a capstone, or apex stone, in position. Then, too, he overlooks the fact that Jesus likened Himself to the Capstone that will complete the edifice (see Luke 20: 17-18). Again, only a pyramid-shaped object would have a headstone, which would be a true cornerstone, to complete its structure.

Isaiah 19: 19-20 refers to an "altar" and "pillar" in the midst of the land of Egypt and at the same time

at the border thereof. Dr. Smith dismisses this passage with a casual comment which ignores the remarkable fact that there is only one building upon the whole face of the earth that fulfills these specifications as to location — at the center of all Egypt and at the same time at the border of upper and lower Egypt.

The Prophet Jeremiah spoke of the greatness of the mighty God and declared He had set signs and wonders in the land of Egypt which were in existence even in his, that is, Jeremiah's day (Jer. 32: 20). Jeremiah expressed himself in a way that emphasized the antiquity of the signs and wonders which were still located in Egypt in his time.

The provocative statement with which Dr. Smith concludes his discussion is an admission of his uncertainty even while he makes an attack upon the Divine revelation of the Great Pyramid:

"Even if the Great Pyramid does embody chronological prophecies, they [Great Pyramid students] have not yet discovered a method for accurately interpreting them."

We would like to pose a question: Has Dr. Smith and other Bible students discovered all the accurate methods of interpreting the Bible as yet? The answer, in the light of the many controversies, is an emphatic "No." Why, then, condemn Divine revelation in another form because men have not yet fathomed all of its meaning?

The failure on the part of Dr. Smith to acknowledge the identity of the People of the Book — the true Israel of God — has prevented him from recognizing the tremendous significance of the time of trouble that began with World War I, a date the Great Pyramid has marked as epochal in relation to the outworking of the Divine purpose. Furthermore, in continuing to support the notion of the revelation of an "antichrist" instead of realizing the imminence of the appearing of the sign of the Son of man in heaven, he but confirms the bankruptcy of Fundamentalism and its approach to an understanding of prophecy in the Scriptures.*

We are content to await the verdict of time, fully aware that further substantiation of the accuracy of the Great Pyramid's chronology will be established beyond refutation, upholding this monument as the Great Witness of this end-time period, embodying a unique revelation of the pattern of the Divine plan. Will it then be revealed also that those who have rushed into print to discredit this Divine revelation will be adjudged presumptuous? Surely the Creator has not confined the revelation of Himself and His Divine purposes to one witness only when He has declared the necessity to establish evidence by confirming it in the mouth of two or three witnesses! (See Deuteronomy 17: 6.) We have a triple witness to Divine revelation — the Bible, the written word; the Great Pyramid, the revelation-measures in stone; and the constellations, the pictorial star groupings — all giving the same message as to Divine inspiration and revelation. It would be well if those who hurry forward to condemn what they do not understand would pause and give serious consideration to these facts.

—H.B.R.

*Fifty cents postpaid. Destiny Publishers, Merrimac, Mass.

*Refer to *A Crisis in Fundamentalism*, 25c postpaid; 6 for \$1.00. Destiny Publishers, Merrimac, Mass.

★ THE QUESTION BOX ★

You are invited to send in questions for THE QUESTION BOX, addressed to DESTINY Magazine, Merrimac, Mass. Please use a separate sheet of paper and state your question clearly, signing your name and giving your complete address. Only Bible-based questions will be considered and receipt of questions for THE QUESTION BOX cannot be acknowledged.

Q. A number of us wonder about Amos 5: 18: "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light." Why is it "woe" to desire the Day of the Lord when so often we are admonished to look unto that "glorious hope," etc? Can these two viewpoints be reconciled?

A. M. Y., Canada

A. The glorious hope for which we are to look with expectancy is not the Day of the Lord itself, but rather the sudden and glorious appearing of the Lord. The Day of the Lord is a time of judgment and distress of nations, but the appearing of the Son of man is an event preceding that Day, when the summons to the Marriage Supper will occur. Because this is so, it will be the time of resurrection and translation. This is the glorious hope for which we are to look, not to the coming of the day of destruction.

The Day of the Lord will indeed be a time of darkness and not light. The pronouncement of woe unto those who desire it (by desiring that which will precipitate it) will be fulfilled, for it will be a time of war, destruction and death, constituting, as it will, the final phase of world catastrophe bringing the present age to its close.

Those who are looking for the coming of the Lord are not appointed unto wrath (that is, to endure the judgment of that Great and Terrible Day) but to obtain salvation through Jesus Christ whose appearing will herald the coming time of deliverance prior to the darkness of that Terrible Day.

Q. Will you please explain Luke 7: 28 in which it is stated that the least

in the Kingdom will be greater than John the Baptist?

H. B., Massachusetts

A. Jesus stated: "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

It is always well to remember that it is essential, in comparing size or greatness, that like be compared with like; that is, the size of potatoes with potatoes, of apples with apples and of peas with peas in order to judge their comparative largeness or smallness. Likewise prophets must be compared with prophets and the status of citizenship in the Kingdom of God with men and women who are its citizens and residing there.

Insofar as the prophets were concerned, Jesus declared that none was greater than John the Baptist. In that statement He was comparing John, as a prophet, with the prophets. Then, *referring to residence in the Kingdom*, He said the least in the Kingdom would far excel, in privileges and in opportunities, the position held by the greatest of the prophets *in the age of the prophets*.

Our Lord's choice of words does not by any means indicate that the least *in the Kingdom* will be greater than John himself will be *in the Kingdom*. What He did say was that to be a citizen of the Kingdom of God, even the least in the Kingdom, will bestow greater benefits than to the greatest of the prophets *in the order in which the prophets carried out their missions*.

When the Kingdom is restored upon the earth, John's position in the Kingdom will be far above the least in the Kingdom because he will receive the reward of the greatest of the prophets. He will occupy a position in the Kingdom comparable to

the service he rendered as the greatest of the prophets. But the fact that the least in the Kingdom will be accorded a place eminently higher than that occupied by John while he was a prophet shows the extent of the blessings which will be the portion of those who attain citizenship in the Kingdom of God.

Q. What is the meaning of "I am that I am" (Ex. 3: 14), the name by which God revealed Himself to Moses at the burning bush?

E. L., Oregon

A. These words have been variously understood. The Vulgate translates it: "I am who am"; the Septuagint: "I am He who exists." The Arabic phrases it: "The eternal who passes not away." The original words seemed to signify, "I will be what I will be." Some hold that this designates that, as He was with Abraham, Isaac and Jacob, so He will be with Moses and with Israel, to carry out His purposes in regard to them. The words point out the self-existence of God, expressing His all-powerfulness, independence and eternal existence. Thus, God announces Himself to Moses as without beginning or ending.

Jesus used this Divine title when speaking of Himself (John 8: 58 and John 18: 6). In the first instance, the Jews sought to kill Him, for He had identified Himself with Deity. In the second instance, a startling effect was produced upon the band of men and officers who had come to the Garden to arrest Him.

Q. Is "endure unto the end" the same as being an "overcomer"? Please define an "overcomer."

J. C. T., Washington

A. Those who have accepted Jesus Christ as their personal Saviour and endure unto the end in that faith will be saved (Matt. 24: 13). Yet such an one may not necessarily attain the goal of an actual overcomer, for the prize set before the overcomer far exceeds the gift of salvation alone.

Paul himself was very much concerned about the fact that, while he knew he had obtained salvation through Jesus Christ, he must strive

day by day to become an overcomer lest he fall short of the higher calling. He was well aware of the distinction between gaining eternal life through Jesus Christ and securing the higher prize of immortality as the result of having overcome the world.

An overcomer is one who has completely surrendered his life to be governed by the Lord and is dominated and controlled by His Holy Spirit. His activities are influenced by the same singleness of purpose that Paul expressed in his testimony in Philippians 3: 13-14:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The evidence, insofar as each individual is concerned, will be manifested in the life of the person himself. His life will reflect in every particular the fruit of the Spirit as set forth in Galatians 5: 22-23. He will have repudiated the works of the flesh as set forth in Galatians 5: 19-21.

In other words, the overcomers will live a life of holiness; that is, a life set apart as unto the Lord and will shun the evils and temptations of this world. While living in the world, the overcomers will not conform to the world and will walk in continued communion with the Lord. Because they love Him, they will keep all of His commandments.

Q. What was the sin Moses committed that kept him from entering the Promised Land?

O. H. L., California

A. God instructed Moses to speak to the rock (Num. 20: 8) before the eyes of Israel and it would give forth water for the congregation to drink. But Moses did more than speak; he struck the rock twice and failed to acknowledge God alone in the miracle wrought, taking the honor to himself and Aaron: "Must we fetch you water out of this rock?" (Num. 20: 10.)

When the time came for Moses to die, the Lord permitted him to have

a mountaintop view of the Promised Land. Nevertheless, because of the above trespass, when he failed to sanctify the Lord in the sight of the children of Israel, the Lord said:

"Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel." (Deut. 32: 52.)

The statement is made by the Lord in the previous verse: "Because ye sanctified me not in the midst of the children of Israel." This, therefore, was at the time water came forth from the rock at Meribah-Kadesh for the people to drink.

Q. What is meant by the expression, "Ye are gods," in John 10: 34?

E. J. R., Michigan

A. Jesus quoted this expression from the Psalms in answer to the Jews who took up stones to kill him for blasphemy, for they said He made Himself God. It was then that Jesus quoted the Psalm: "Is it not written in your law, I said, Ye are gods?" (John 10: 34.)

The word translated "gods" is not capitalized. Actually it is used to denote a judge. Turning to Psalms 82: 2, from whence this quotation is taken, it is quite clear that it means "Ye are judges." In the 6th verse of this Psalm, the same expression is used and refers to the fact that they are judges and thus likened to gods, whose prerogative it would be to sit in judgment.

When, in the Garden of Eden, Satan tempted our first parents, one of the inducements he held out to them was, "Ye shall be as gods, knowing good and evil." It is true that man became a judge, knowing good and evil, as the result of the fall, but Satan failed to impart the fact that, in attaining this status, he lost Paradise. They only gained, as a result of their failure to heed the commandment of God, a judgeship, giving them the prerogative to discern between good and evil. At the same time, having fallen from their high estate, they were condemned to a life of hardship, struggle and suffering (through which the knowledge of good and evil comes), with death pronounced as the termination of life in this order.

Q. Why do you always put A.M. (after Moses) after the dates usually described in this country as B.C.? What date is A.M., the birth or death of Moses, and what is the comparable date of 986 A.M. (translation of Enoch) and 1656 A.M. (Deluge) as reckoned in B.C. datings?

J. W. S., England

A. The initials A.M. have nothing whatever to do with Moses. Rather, it stands for *Anno Mundi* and means "in the year of the world."

"Time is the amount of duration while a heavenly body, or the earth, moves from one position to another . . . The Bible contains an accurate system of chronology and a perfect calendar which is self-consistent, for it is true to history and squares with astronomy. This is as it must be, for an accurate chronological system must square itself with all the demands of pure astronomy and should avoid both B.C. and A.D. datings, writing events against a straight sequence of *Anno Mundi* (A.M.) years, commencing with Adam." (From *Documentary Studies*, Vol. II, p. 73.)

Thus, when Adam was 930 years old, the year itself would be 930 A.M. This would be 3070-69 B.C. The reason for this is that 930 A.M. began with the September Equinox of 3070 B.C. and would not end until the September Equinox of the following year, 3069 B.C. Thus, an A.M. year covers part of two B.C. years.

Moses died when he was 120 years old in the year 2553 A.M., or 1447-6 B.C. Enoch was translated in 986 A.M., or 3014-3 B.C. The Deluge year was 1656 A.M., or 2344-3 B.C.

Jesus Christ was born in 4 B.C. and, because His birth was in the fall of that year, it would be in the *Year of the World* 3996.

There is no zero year between 1 B.C. and 1 A.D. The date 3999 A.M. begins at the September Equinox of 1 B.C. and ends the following year at the Equinox of September of 1 A.D. Thus, 4000 A.M. began in September of 1 A.D. Putting it another way, 1 B.C. began in the middle of the year 3998 A.M. and ends with the beginning of 1 A.D. in the middle of the year 3999 A.M.

In this year of 1958 A.D., the September Equinox ended 5956 A.M. and began 5957 A.M. Also, 10 times

(Continued on page 286)

Segregation: Sin or Sensible?

By W. Clyde Odeneal

SEGREGATION is an Anglo-Saxon principle, not a Southern prejudice. Wherever Anglo-Saxon, Celtic and related peoples have gone over the world, they have maintained their racial purity by keeping themselves separate from natives of African, Mongolian or Malayan stock. The people of Australia are 98 per cent English extraction and they bar Negroes and all colored races as immigrants. The same is true of New Zealand. In the Union of South Africa (settled by British and Dutch — both Anglo-Saxon) segregation is so strong that if a Negro is caught on the streets of Johannesburg without a pass, he is promptly jailed. A Negro is not permitted to buy intoxicants of any kind there. The white South is still predominantly Anglo-Saxon and has used segregation to prevent miscegenation and mongrelization.

The principle of segregation regarding intermarriage was accepted long ago by the Anglo-Saxon settlers of eighteen Northern, Western and border states, as well as by the white South. Arizona, California, Colorado, Delaware, Idaho, Indiana, Kentucky, Missouri, Montana, Nebraska, Nevada, North and South Dakota, Oklahoma, Oregon, Utah, West Virginia and Wyoming, as well as the South, passed laws against intermarriage between whites and Negroes. Thus thirty, or five-eighths, of our states enacted such laws. The Supreme Courts of Colorado and California have declared the miscegenation statutes of those states unconstitutional, leaving twenty-eight states (more than half our total of 48) in which miscegenation is still unlawful.

For many years segregation in public schools has been practiced in at least seventeen states — not just in the South. The cases in which the Supreme Court of the United States in 1954 declared school segregation unconstitutional came from

the States of Kansas, South Carolina, Virginia and Delaware — two from the North and two from the South.

Segregation is an Anglo-Saxon principle because more than all the other races combined, the Anglo-Saxon, Celtic and related races are predominantly the Bible-reading, Bible-believing, Bible-disseminating peoples of the world. The American, British and Netherlands Bible Societies have translated the Bible into more than a thousand different languages and dialects and through their efforts the Bible is still the world's best seller among all books sold. When a tribe has no system of writing, our kind of people devises one and translates the Bible into it. If for no other reason, this trait alone identifies our people as the people of the Book.

In the very first chapter of Genesis the expression "after his kind" or "after their kind" appears nine times. The natural realm attests the truth stated in this Divine law of the Lord. A casual reading of the sixth chapter of Genesis should convince the most ardent advocate of mongrelization that miscegenation was the principal sin which brought on the great flood of antiquity. So much so that "it repented the Lord that he had made man on the earth" (Gen. 6: 6).

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, *he set the bounds of the people according to the number of the children of Israel*" (Deut. 32: 8). Many well-meaning people quote a part of Acts 17: 26 — "And hath made of one blood all nations of men" — in their advocacy of one world and one race, but they conveniently overlook the last part of the same verse which reads "and hath determined the times before appointed, and *the bounds of their habitation.*" They also overlook the fact that many

scholars regard "blood" as an interpolation in the verse quoted.

Thus it can be seen that God is the author of segregation, many theologians to the contrary notwithstanding.

Another favorite passage of those who advocate the violation of God's law of everything "after his kind" is Galatians 3: 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." They appeal to the passage as authority for and in support of the Communist-inspired shibboleth of "no distinction as to race, creed or color," but usually they soft pedal "neither male nor female" because they know that conversion to the Christian faith neither destroys nor changes the sex of the convert. With both sex and race the lack of distinction is spiritual, not physical or racial.

Anybody who doubts the Communist origin of the current racial agitation should read the Communist Manifesto of 1848, written by Karl Marx. One of the planks of the Marx platform called for the complete obliteration of all class distinction! The infiltration of Communist influence into our government was concurrent with the promulgation of the "no distinction as to race, creed or color" line by the Roosevelt Administration. Right after the Korean debacle, one of our boys who was "brainwashed" by the Communists was quoted as saying, "Under international Communism, all the races of the earth are going to be made one." It is regrettable that many of our clergy and churches have fallen for this "line" from the enemies of Christianity. In a report of the Third World Conference of Friends held at Oxford, England, in July and August, 1952, under the heading, "The East-West Conflict," it was said, "Communism has a message of social justice and

racial equality, an ability to inspire in its adherents a sense of commitment and collective purpose and a philosophy pointing always to action."

Instead of destroying class distinction, the New Testament outlines the duties of classes toward each other. "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed" (I Tim. 6: 1). "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4: 1). These passages call for good class relations, not class destruction.

It should be remembered that the founding fathers of our great Republic were predominantly Christian. The signers of the Mayflower Compact said they made their voyage "for the glory of God and the advancement of the Christian faith." A few years before that the first Christian Church "Anglican" in America was built at Jamestown, Virginia. The makers of the movie, "Plymouth Adventure," either by design or oversight, overlooked the avowed purposes of the Pilgrim fathers.

All of the Presidents of the United States, except Jefferson, Lincoln and Hayes, have been members of Christian churches. Jefferson expressed a preference for the Unitarian faith, Hayes attended the Methodist Church and Lincoln exemplified his Christianity in many ways. More than half our population belongs to a church and supports more than 265,000 churches. We have more than 6,000 hospitals in this country and only 1351 are operated for profit. More than 1,000 are operated by the churches and Christian influences are behind most of the others. In at least one opinion the U. S. Supreme Court called ours a "Christian" nation.

The very fact that we don't have a state church attests that we are a Christian nation, for we have provided for the non-Christian and the anti-Christian the same freedom of worship that we demand for ourselves. In a sense we support all systems of worship by exempting their houses of worship from taxation.

It should tax the credulity of the most unthinking Christian to believe that anti-segregation or desegregation or miscegenation is Christian or dictated by Christian principles. Why would this "new light" or revelation come after nearly 2,000 years of Christianity? And then at the instance of or in order to appease godless Communism? If the fight on segregation is Christian, why is it that the most militant organizations leading the fight against segregation are either non-Christian or downright anti-Christian? Things equal to the same thing are said to be equal to each other and, if so, Marxism and Russian Communism, on one hand, and the one-world, one-race theorists and appeasers of Russia in the United States on the other, surely are equal to each other, for both profess the "no distinction as to race, creed, color or class" doctrine. Certainly this affinity does not exist between the Bible — the source of Christianity — and either of the groups mentioned.

It is significant that the anti-Christian elements in our country and in our government have been the ringleaders in the fight against segregation. Their clever propaganda has influenced many Christians and their leaders in thinking that desegregation is Christian rather than Communistic. They have put over in press, radio and pulpit the plea that we should do away with segregation so that Russia would not have such a powerful propaganda weapon against us among the colored races. Even a prominent Congressman from Texas was quoted by the press a few years ago as saying, "We should do away with the poll tax so we can get along with Russia better." The same Communist appeasement line that began at Yalta, perhaps before.

The great emancipator, Abraham Lincoln, did not subscribe to the doctrines of the present-day agitators. In a speech dealing with racial relations he said, "I will say, then, that I am not, nor have been, in favor of bringing about in any way the social and political equality of the white and black races, nor ever have been in favor of making voters of free Negroes, or jurors, or qualifying them to hold office, or having them marry white people. I will say

in addition that there is a physical difference between the white and black races which, I suppose, will forever forbid the two races living together upon terms of social and political equality, and, inasmuch as they cannot so live, that while they do remain together, there must be the position of superior and inferior, that I, as much as any other man, am in favor of the superior position being assigned to the white man."

For nearly 50 years the principle of segregation had been upheld by the Supreme Court of the United States under the "separate but equal" doctrine announced by the court in *Plessy vs. Ferguson*, 163 U. S. 537. Then, under pressure of the New Deal and well organized, highly vocal minorities, the Court, in the *Lonnie Smith* case, held that Negroes could not be excluded from a Democratic primary in Texas. In the case of *Mitchell vs. U. S.*, 313 U. S. 80, the Court held that state laws of segregation on common carriers are not applicable to interstate passengers. In the case of *Shelley vs. Kraemer*, restrictive racial covenants in deeds were declared to "be legal but not enforceable in the courts." Just how a covenant or contract could be "legal" but not enforceable has not yet been made clear. In *Sweatt vs. Painter*, 339 U. S. 629, the Court did not repudiate the "separate but equal" doctrine of *Plessy vs. Ferguson*, but held in effect that the Law School of the Texas Southern University for Negroes could never be equal to the law school of the University of Texas because it could never be as old!

On May 17, 1954, in an opinion written by Chief Justice Earl Warren, the U. S. Supreme Court held segregation in public schools unconstitutional. The opinion deals with cases from Kansas, South Carolina, Virginia and Delaware, and repudiates the doctrine announced in *Plessy vs. Ferguson*. Psychology, not law, forms the basis of the opinion, as shown by excerpts from the opinion as follows:

"To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be

undone. Whatever may have been the extent of psychological knowledge at the time of *Plessy vs. Ferguson*, this finding is amply supported by modern authority. Any language in *Plessy vs. Ferguson* contrary to this finding is rejected." (Italics mine.)

It is interesting to note that one of the "authorities" cited by Justice Warren is Gunnar Myrdal, a Swedish Socialist whose country has no Negroes! Also, that the Court shows no concern for the "psychological" effect upon white children who are forced by law to attend school with Negroes. In many communities of Mississippi, and in at least three Texas counties, whites constitute a minority. In *Newsweek* of March 14, 1955, Mr. Raymond Moley quoted this "authority" as saying that our Constitution is "impractical and unsuited to modern conditions" and its adoption was "nearly a plot against the common people."

The unanimous decision of the Supreme Court in adopting Justice Warren's opinion and in overruling the "separate but equal" doctrine of *Plessy vs. Ferguson* is the logical result of the course of overturning decisions of the past, which has characterized the Court in recent years. The comments of Justice Roberts, in his dissenting opinion in the *Lonnie Smith* case more than ten years ago, are just as true and apropos now as when written. Especially the following:

"The reason for my concern is that the instant decision, overruling that announced about nine years ago, tends to bring adjudications of this tribunal into the same class as a restricted railroad ticket, good for this day and train only. I have no assurance, in view of current decisions, that the opinion announced today may not shortly be repudiated and overruled by justices who deem they have new light on the subject. . . .

"It is regrettable that in an era marked by doubt and confusion, an era whose greatest need is steadfastness of thought and purpose, this Court, which has been looked to as exhibiting consistency in adjudication, and a steadiness which would hold the balance even in the face of temporary ebbs and flows of opinion, should now itself become the breeder of fresh doubt and confusion in the public mind as to the stability of our institutions."

That Justice Warren and the

other Justices of the Supreme Court as now constituted "deem they have new light on the subject" that the old Court did not have in deciding *Plessy vs. Ferguson* is quite apparent. At least they deem that they have more "psychological knowledge" than the Court had in 1896! However, the Court in 1896 was composed of members who were living when the 14th amendment was declared adopted and knew more about what was intended by that amendment.

Anglo-Saxon genius produced the Common Law of England and America. It perfected the jury system and followed the Divine pattern of dignity for the individual. It evolved the principle that a defendant, however lowly, is presumed to be innocent until his guilt is proven beyond a reasonable doubt.

For a thousand years no one dared suggest that Anglo-Saxons and related peoples were unable or unfit to mete out simple justice to any man, regardless of race, creed or color. The signers of the Declaration of Independence and the authors of the Constitution wrought into the American way of life the literature, science, art and religion of their Anglo-Saxon forebears and for 150 years more our system of jurisprudence and its administration remained unquestioned.

But how the mighty of the builders' race have fallen! Our own Supreme Court now says, after acquiring "new light on the subject," that a grand jury cannot return a valid indictment against a Negro or a Latin-American unless it has a Negro or Latin-American among its members. On May 3, 1954, Chief Justice Warren wrote the opinion of the Court in the *Pete Hernandez* case, reversing the conviction of Hernandez for the murder of a cotton planter in 1951, which conviction had been affirmed by the Texas Court of Criminal Appeals on June 18, 1952, in *Hernandez vs. State*, 251 SW (2) 531. The Court of Criminal Appeals held that Mexicans are white people and refused to recognize and classify them as a special class within the white race, entitling them to special privileges in the organization of grand and petit juries. That Court, speaking through Commissioner Davidson,

correctly said: "To say that members of the various nationalities and groups composing the white race must be represented upon grand and petit juries would destroy our jury system, for it would be impossible to meet such a requirement." But Justice Warren declared, "The exclusion of otherwise eligible persons from jury service solely because of their ancestry or national origin is discrimination prohibited by the Fourteenth Amendment." The "exclusion" was assumed because they happened not to be called. The writer has been called only three or four times in thirty years and was challenged each time because of his profession.

In the various cases requiring racial representation the Court did not question whether the defendant received a fair and impartial trial, whether his guilt was established beyond a reasonable doubt, or whether there were errors in the proceedings. Only the issue of race was raised, thereby aligning race against race, and sowing seeds of discord which may bring much remorse and regret before the curtain finally falls on the tragedy of the destruction of Anglo-Saxon law and justice.

It is only reasonable to assume that the next step in the program of social and psychological legislation by the highest judicial tribunal in our land will be to declare unconstitutional the laws against miscegenation now on the statute books of 29 of our states. Then the laws against interracial adoption will be attacked and held unconstitutional.

Now just what should be our attitude toward all this agitation and judicial legislation? Shall we say that we and our forefathers have been wrong in our solution of the race problem as it involves the Negro? Shall we agree with the agitators, one-worlders and one-race theorists and conclude that our laws and customs regulating the relations between the Caucasian and Negro races were conceived in prejudice and born in misunderstanding? Or is our position — the position of the vast majority of Anglo-Saxon and related peoples — based upon the facts of history, the findings of science and the knowledge of experience?

As we have shown, the "no distinction as to race, creed or color" doctrine of the New Deal, whether Democrat or Republican, is in principle the same as the Karl Marx creed of the obliteration or destruction of all class distinction and is based upon the assumption that the only difference between the races is that of skin color. If we have any prejudices in this matter, let us lay them aside and examine three witnesses — History, Science and Experience — in determining whether the anti-segregationists are right in their view that skin color is the only difference between the races.

History says that the white and non-Negro colored races (Chinese and Indians for example) developed languages, formed intricate systems of writing, kept records, discovered mathematics and other scientific principles, built cities and civilizations, created monuments to their achievements, and through their inventive genius largely mastered the forces of land, sea and air. History also says that the Negro as a race did none of these things — that he developed no more than crude dialects for a language, and made no advance toward civilization. Where is the Negro dialect or language comparable with Hebrew, Greek, Latin, Chinese, English or any of the multitude of modern languages? The few systems of writing in use by Negro natives in Africa have been devised by white missionaries. Nearly all Negroes in their native sphere — untouched and uninfluenced by the white man — are a simple and childlike race, without literature, history, science or art. A good example is the Latuka tribe in East Africa whose male members despise clothing and go stark naked. A most revealing, factual movie of the daily life of this tribe was shown several times in Dallas during the past few years.

History further reveals that even with the help of the white man, the Negro as a race has demonstrated that his capacity for self-government is questionable. Take the well-known case of Liberia as an outstanding example. The real founder of Liberia was Jehudi Ashmun, a white American. He was joined for a time in 1824 by the Rev. Robert Gurley (another white American)

who invented "Liberia" as the name of the settlement. The first man of Negro blood to serve as governor (1841 to 1875), who declared Liberia an independent Republic in 1847, was Joseph Jenkins Roberts, an octoroon from the State of Virginia. Under the constitution and laws of Liberia only persons of Negro blood may be citizens — so here we have a fair example of an experiment in Negro self-government. How well that experiment has succeeded is stated by the 1941 edition of the *Encyclopaedia Americana* from which I quote:

"In 1908 Liberia asked the United States for financial aid. A commission of investigation was appointed by our government which visited Liberia and made certain specific recommendations. As a result, the United States aided Liberia in straightening out her financial affairs and in strengthening her internal condition. In connection with these adjustments, the customs service of the republic is temporarily administered by an international commission with an American at its head."

The little Negro republic had to lean upon a white friend for aid and assistance! I quote further from the same encyclopaedia:

"In 1930 Liberia, which had been founded for freedom of the black, presented herself to the world as a slave state. These conditions came to light as a result of an international inquiry instituted by the League of Nations, and to which a commission made its report. 'The attempt to establish a civilized Negro state in West Africa,' it was declared, 'has so far proved a failure.'"

From these quotations we see that history attests the fact long known to us and our forefathers that the Negro as a race never has been able to successfully demonstrate any capacity for self-government and that the difference between the Negro and other races is much more fundamental than mere skin color.

Another well-known example of the inability of Negroes to govern themselves is Haiti. With a population of three million, of whom 90% are Negroes and 10% mulattoes, and even with compulsory education, their illiteracy is near 85%. Negroes have ruled the country for more than 150 years. They have killed or exiled most of their rulers and presidents. The United States Marines

had to stay there from 1915 to 1934 to preserve order. The average annual income per family is perhaps less than \$30.00. It is still a backward and unprogressive country in spite of the many natural resources with which it has been blessed.

The next witness is Science. The same encyclopaedia from which I have quoted gives 14 chief anatomical and physiological points in which the Negro differs most from all other races, including the non-Negro colored races. Among these are (and I quote):

"1) The abnormal length of the arms, sometimes reaching to the kneecap. 2) Prognathism (Facial angle 70 degrees, in Caucasian 82 degrees). 3) Weight of brain, 35 ounces (in gorilla 20 ounces) average Caucasian (Europe or America) 45 ounces. 4) Short, flat, snub nose, broad at extremity, with dilated nostrils and concave ridge. 5) Thick, protruding lips, showing inner surface. 6) Exceedingly thick cranium, enabling him to use the head as a weapon of attack. 7) Weak, lower limbs, terminating in a broad, flat foot, with low instep, projecting and somewhat prehensile great toe and "lark heel." 8) Thick epidermis, cool, soft and velvety, mostly hairless, and emitting a peculiar odor described as hircine. 9) The cranial sutures, which close much earlier in the Negro than in other races."

These differences represent the findings of science and ethnology — not the prejudices of fanatics bent upon persecuting the Negro — and show that mere skin color is the least of the differences between the races.

It is significant that the foregoing quotations have been left out of a later edition of the *Encyclopaedia Americana*! The article on the Negro in the *Encyclopaedia Britannica* has been changed too. The power of organized minorities as "book burners" is thus exemplified.

The third witness is Experience. For several hundred years in this country we and our forefathers have dealt with the Negro at first hand. We know their mental reactions and their naturally happy dispositions when undisturbed by agitators who seek to take them out of their natural sphere. We have shared their burdens, encouraged them in life and helped them bury their dead. From this direct and personal experience, especially in the South, we

have learned that they are fundamentally different from all other races. We have whipped the crime of lynching, but they seem unable to control the crime which provoked lynching.

When the 56 signers of the Declaration of Independence — all white and all Anglo-Saxons — signed that immortal document, they did not regard the Negro as a man. They declared "that all men are created equal" and most of them owned Negroes as slaves, mere chattels. It was not until more than 80 years later that their descendants abolished slavery. If the founding fathers had thought their Negroes were equal to them, they would have freed every Negro while they were freeing themselves from the tyranny of the king of England.

Right after the war between the States our grandfathers in Texas and the South were given a practical application of forced integration in our legislatures and other phases of life. It could not and did not work. It came about by reason of the rejection of the 13th, 14th and 15th Amendments by the Southern legislatures. Enraged at this, certain Congressional leaders, under the whip of Thaddeus Stevens, caused the South to be divided into military districts and, virtually at bayonet point, the duly elected white legislators were ousted and Negroes and carpetbaggers placed in control of the legislative machinery. The Amendments were then resubmitted to the "reconstructed" legislatures and "passed" by all the Southern states except one! Thus, the Amendments were not legally adopted. This black page in our history is depicted eloquently by the late Clarence Ousley, newspaperman, poet and student of government, on page 123 of *Background of American Government* in the following words:

"When the 14th Amendment, admitting the Negro to citizenship, was submitted, ten of the Southern States rejected it and it lacked the necessary three-fourths required by the Constitution for ratification. Thereupon, the Congress proceeded upon the theory that the seceded States had forfeited their state rights and were conquered territory. Military administration was set up and the states were 'reconstructed' under a Congressional program which admitted the Negroes to partici-

pate in government. The states thus erected by Congressional usurpation were travesties of law and order, and brought upon the people of the South unspeakable suffering and humiliation, but they served the partisan purpose of the times and ratified the Amendment. In due course they ratified, also, the Fifteenth Amendment expressly conferring the franchise upon the Negro, and thus it came to pass that not even a mutual covenant, solemnly adopted, with reservations as explicit as language could express them, could restrain majority power lashed to fury by a great emotion."

That the white South was able to throw off the yoke of Negro and carpetbagger domination and rebuild mightily upon the ashes left by war and invasion is now well-known to every school child.

Experience teaches that segregation has given the Negroes of the South the greatest opportunity for incentive and self-improvement that their race ever had anywhere in the world. It is well-known that the Negroes of the South have more wealth, more opportunity and more civilization than all the tribes of Africa combined. Many of their own leaders have pointed out that their advantages in the segregated South are better than in the North where their "equality" is only theoretical. Texas alone pays more than ten million dollars annually to Negro school teachers. Several other Southern states pay even more each year.

Experience also teaches that under segregation the Negro has not had to compete with the white man — that he can organize his own churches, schools, life insurance companies, banks and other business enterprises. He can therefore advance in his own sphere, and he has. He can, as he should, take pride in his own race and its accomplishments made with the help of his white friends.

Experience shows that in countries which have no laws or customs requiring segregation, miscegenation and mongrelization have resulted in the genocide of both white and Negro races. There are several such countries and without exception they are third rate powers. They have to rely upon the capital and know-how of the builders' race to build their cities and extend

their civilizations.

We see, then, from History, Science and Experience that skin color is not the only difference between the white and Negro races — that there are many other far more fundamental differences which definitely place the white and non-Negro colored races in a superior position in accomplishments and capabilities over the Negro.

Segregation is an Anglo-Saxon principle — not a Southern prejudice.

Segregation is in keeping with the Divine command of "everything after his kind."

Segregation is justified by experience.

Segregation is best for both races, for it prevents the genocide of either race.

Segregation affords opportunities for the Negro without competition from the white man.

Segregation denotes racial pride without racial arrogance.

Segregation is justified by History, Science and Experience, as well as by human nature.

Segregation must be preserved and will be if both races will recognize the desegregation program for what it really is — the spearhead of foreign ideologists who seek to divide and conquer the might of America. The Prohibition Amendment was ratified by nearly all the states and became a part of our supreme law. Later, through constitutional processes, it was repealed by the 21st Amendment. If the people could thus undo their own work, they can find a way to undo the work of a court decision admittedly based upon "psychological knowledge" unknown at the time of *Plessy vs. Ferguson*. Another constitutional amendment seems to be in order!

If we continue to appease Communism by changing our way of life, our Christian heritage, in order to "get along with Russia better" or to "keep Russia from having such a powerful propaganda weapon against us among the colored peoples of the earth" — as urged by the internationalists and one-worlders — then inevitably we shall become just another satellite, the United States of Soviet America (USSA), under the control and

domination of the Moscow dictators. Such must not be! And it will not be if Americans will take pride in their own way of life and extoll its virtues. That way is the most powerful propaganda weapon in existence and we must use it.

Under our way of life we have learned to produce the most of the best of everything known to history. Every race admitted to our shores, including the Negro, has had its part and received its reward. Every individual, rich or poor, black or white, has had a dignity, with freedom and opportunity unknown to history. Then why should we apologize to the world and say that we intend to genocide every race, including the Negro, even if it means the mongrelization of our own race, in order to appease Russia or any other Communist nation? Why should we destroy our Republic under pressure from without or within?

It is a simple fact of history that

the builders' race in both ancient and modern times is the white race. Ella Wheeler Wilcox expressed this truth in her poem, *The White Man*, in the following words:

"Wherever the white man's feet have trod,

Oh, far does the white man stray,
A bold road rifles the virgin sod
And the forest wakes out of its dream of God

To yield him the right of way.
For this is the law: By the power of thought,
For worse, or for better, are miracles wrought.

"Wherever the white man's pathway leads,

Far, far has that pathway gone,
The earth is littered with broken creeds —

And always the dark man's tent recedes,

And the white man pushes on.
For this is the law: Be it good or ill,
All things must yield to the stronger will.

"Wherever the white man's light is shed,

Oh, far has that light been thrown,
Though nature has suffered and beauty bled,

Yet the goal of the race has been thrust ahead,

And the might of the race has grown.

For this is the law: Be it cruel or kind,

The Universe sways to the power of mind."

Segregation or mongrelization? The choice is ours. Completely destroy segregation and mongrelization will follow as night follows the day. Preserve segregation and our Republic will continue under the genius of the white race with all of its accomplishments.

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(Continued from page 271)

our whole heart, we shall quickly become conscious of the mighty power of God working in us both to will and to do His good pleasure.

Certainly, there still exists a widespread impression that it is not possible to know God by direct perception. But as Hosea declares, "*We shall know if we follow on to know.*" Similarly, Brother Lawrence, in his day, came to a knowledge of God by the simple, direct expedient of following a daily, continuous practice of the presence of God.

In the Wisdom of Solomon (11: 23-26) we find these pregnant words:

"But Thou hast mercy upon all; for Thou canst do all things, and winkest at the sins of men, because they should amend. For Thou lovest all the things that are, and abhorrest nothing which Thou has made: for never wouldest Thou have made any thing, if Thou hadst hated it. And how could any thing have endured, if it had not been Thy will?

Or been preserved, if not called by Thee? But Thou sparest all: for they are Thine, O Lord, Thou lover of Souls."

Men are foolish indeed if they turn away from such simple means of direct approach to God whereby they may become participants in a Divinely-directed creative activity, as it is written: "*Be ye glad and rejoice for ever in that which I create*" (Isa. 65: 18). To be able to become co-workers with God in the regeneration of the whole creation is something surely vast enough to bring us a gladness and joy which is everlasting.

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Thus, in returning to Palestine, the Jews are fulfilling the prophetic verdict pronounced by Jesus Christ Himself and not the prophecies pertaining to the return of the House of Israel to the land of their fathers as is being so foolishly proclaimed by many church leaders and their evangelical associates.

(Continued from page 280)

430 years from the year of the Deluge expired at the Equinox of September 1958. The number 430 in years covers the period from the call of Abraham to the Exodus of the

children of Israel from Egypt in 2513 A.M., or 1487-6 B.C. Actually, because the Exodus occurred in the springtime of the year 2513 A.M., it would be in 1486 B.C., as the last half of 2513 A.M. would be covered by this B.C. dating.

BEHOLD, HE COMETH! — by Howard B. Rand. Here is a book that clearly identifies the people of the Kingdom, outlines the requirements of citizenship and stresses the importance of striving to attain to rulership with Jesus Christ. Embodied in this book is a personal challenge to the individual to continue steadfast in faith and service to the very end. Its inspiring presentation will be a compelling incentive to persevere during these days of apostasy. Clothbound; 107 pages. \$2.00 postpaid. DESTINY PUBLISHERS, MERRIMAC, MASS.

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Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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THE CHOSEN SERVANT. This is a reprint of the following two articles originally published in *DESTINY: What Saith the Scriptures?* and *A Restatement of Facts*. This is an ideal booklet for those who wish to have Scriptural facts to meet the objections raised by the opponents of the great truths we present.

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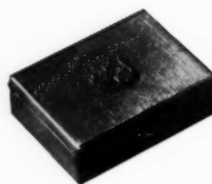
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